RESERVATION

JOHN WRIGHT

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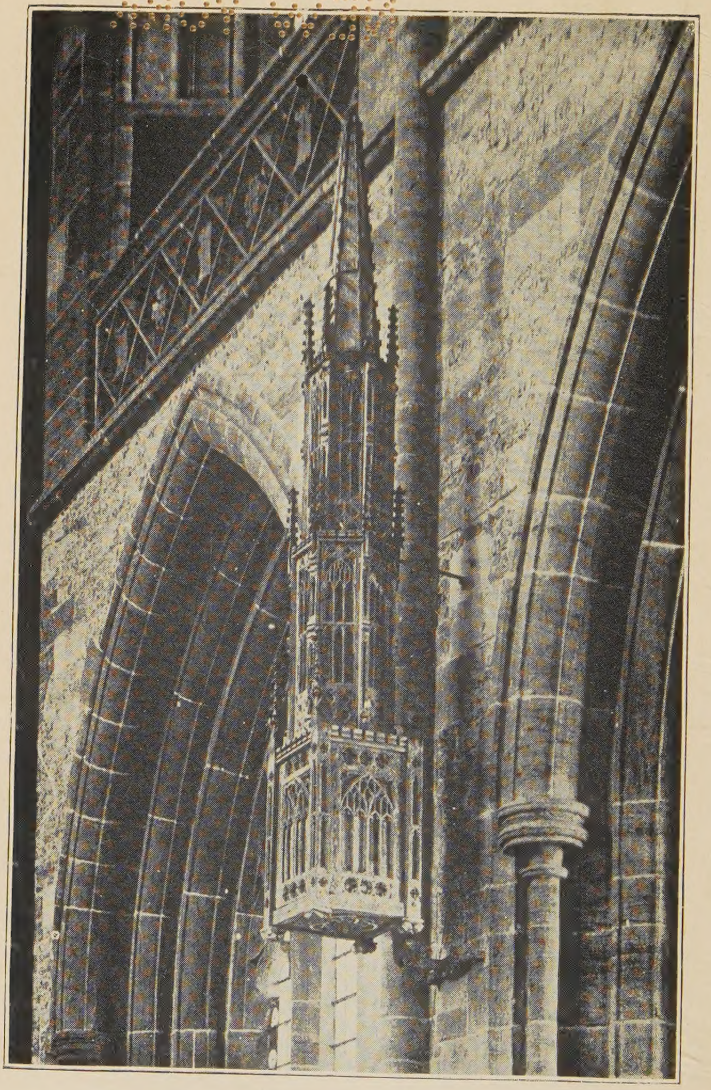

PRE-REFORMATION TABERNACLE IN MILTON ABBEY,
DORSET, ENGLAND.

THE RESTORATION OF

The Reservation of the Blessed Sacrament

FOR THE SICK

BY

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CONTENTS.

Reservation Primitive - - - - - - - - - - - 7

Reservation in the Church of England - - - - 14

Reservation and the Book of Common Prayer - - 20

Reservation in the Church of Scotland - - - - 31

Reservation in the American Church - - - - - 39

Reservation a Spiritual Necessity - - - - - - 48

Reservation and Hospital Work - - - - - - - 60

Reservation and the Bishops - - - - - - - - 65

Reservation and the Real Presence - - - - - 68

Reservation and Adoration - - - - - - - - - 78

Reservation and Church Unity - - - - - - - 90

The Administration of the Reserved Communion to the Sick - - - - - - - - - - - - - - 96

Prayers Relating to Reservation - - - - - - 99

PREFACE.

PARISH experience has shown the writer that the Reservation of the Blessed Sacrament for the sick, is one of the most efficient agencies for the enrichment of the spiritual life. A large correspondence with English and American clergymen has fortified him in this opinion, and led to the writing of this book, which may by its liberal quotations from the sources indicated, be of value to others. There are many of the clergy in the American Church who desire the benefits of Reservation, who nevertheless hesitate to introduce it, because of the somewhat dubious interpretation that may be given to the Pastoral Letter of 1895. Could the Church by legislation be moved to give a hearty and direct approval of Reservation, such action would surely be a blessing, especially if

surrounded by such restrictions and limitations as would protect it from erroneous teachings and practices.

This book has been written in very plain and simple language, so that it may be placed in the hands of such of our lay people as may be asking the question, "What is the history of Reservation?"

RESERVATION PRIMITIVE.

ESERVATION of the Blessed Sacrament for the sick, must be ranked as both primitive and Catholic, and so nearly does it extend back to the time of the Apostles, that it can be called Apostolic, at least in spirit. The Greek and Latin Fathers are united upon this, as their testimony runs in one and the same direction. The early use of Reservation is shown in the writings of Justin Martyr, who, in the account he gives of the celebration of the Holy Eucharist, says, "a portion is sent by the Deacons to those who are absent." Eusebius also states that in his day, a custom prevailed of Bishops sending portions of the Eucharist to one another at Easter, as tokens of peace and affection. Also, the same writer narrates that he had seen a letter of Dionysius, Bishop of Alexandria, to

Fabian, Bishop of Rome, giving an account of the sickness and death in prison of Sarapion, in which the latter had sent for a Priest to comfort him in his last moments, but on account of sickness the Priest could not respond, but sent a lad with a portion of the Eucharist to be given to the dying man. Cyprian and Tertullian relate that in their time it was the custom to send the Holy Communion to those who were imprisoned for their faith, thus implying Reservation.

Bingham, in speaking of those primitive times, says "that some part of the Eucharist was commonly reserved for several particular uses, to be sent to the absent, and communicate the sick, and to testify the communion of distant Churches one with another. And this was one way of disposing of the remains of the consecrated Elements when the Communion was ended."[1]

In the Clementine Constitutions, which probably date from the second century, the direction is given that after the celebration, the remaining Elements were to be carried out of the church, presumably to the sick. St. Jerome tells how the Elements were taken to the bedside, not always associating a celebrant with the invalid. St. Chrysostom relates how soldiers had broken into the

[1] *Antiquities of the Christian Church*, p. 829.

Church of St. Sophia at Constantinople and profaned the Reserved Sacrament. St. Augustine says, "It was reserved at Milan in golden barrel-shaped vessels."[2] Bingham writes, "In the Council of Constantinople under Mennas, there is mention made of silver and golden doves hanging at the altar, which most probably were then used as the repositories of the Sacrament kept in the churches."[3] As early as the fourth century we have evidences of certain uses of Reservation, for in the forty-ninth canon of the Council of Laodicea, 314 A. D., we find it decreed that "it is not fit to offer bread in Lent, except on Saturday and the Lord's Day alone." Later, the fifty-second canon of the Council of Trullo repeats the direction reading, "In all the days of the fast of Holy Lent, except on Saturday and Sunday and the holy day of the Annunciation let the holy Litany of the Presanctified take place." Commenting on this, the Rev. Dr. Neale says, "The present practice of the Eastern Church accords with this regulation, excepting that the Litany of St. Basil, not of the Presanctified, is said on Maundy Thursday and Easter Eve."[4] In the Western Communion the prohibition of the consecration applies to Good

[2] *Epistle to Innocent*, p. 3.

[3] *Antiquities of the Christian Church*, p. 803.

[4] *A History of the Holy Eastern Church*, p. 714.

Friday when the service of the Presanctified is used. Early as this use was, it is nowhere claimed that this was the beginning of Reservation. That the same usage in part, extended to the English Church is shown from the very significant fact that in the ancient liturgies of Sarum, Hereford, and York there were directions for the Reservation of the Holy Communion before the expiration of Maundy Thursday. In the fifth century Pope Gelasius makes mention several times of Reservation being in use in Western Christendom.

Any unbiased reader must be convinced by a perusal of the primitive Christian ages, that Reservation at an early day was rendered expedient by the exigencies of the times. Persecutions raged so extensively that many devout communicants were prevented from receiving the Bread of Life in public ministrations, and under such circumstances the Church did not object to its reception in private. Bingham in speaking of the thoughtfulness of the early Christians in providing for the spiritual nourishment of the sick, says: "Sometimes indeed, they used private consecrations of the Eucharist in the houses of sick men, or in prisons, to answer these pious ends and purposes, but most commonly they reserved some small portion of it in the Church from time to

time for this use, as most expeditious and convenient for sudden accidents and emergencies."[5]

Is it not wise to reason that what was so spiritualizing and uplifting to God's people in early ages, is equally good in all times and seasons? For many centuries there seems to have been but one mind and one practice. No less an authority than Bishop Forbes of the See of Brechin, writes: "The Church has from the earliest times reserved the Holy Sacrament, regarding it as a most precious pledge from heaven and the miracle of divine love." He amplifies this thought by adding:

"In fact, till the thirteenth century, we have distinct evidence that in different ways, sometimes in a ciborium, sometimes suspended over the altar enveloped in veils, sometimes in tabernacles in the form of a dove, sometimes in aumbries beside the altar, sometimes along with images and relics of the saints, sometimes under baldachins, and sometimes in towers a few feet from the high altar, the Blessed Sacrament was reserved with great dignity and honor."[6]

Also the testimony of Wheatly is of value, when he says, "Anciently it was usual for the ministers to reserve some part of the consecrated Elements, either in the Church or at their houses, to

[5] *Antiquities of the Christian Church*, p. 802.
[6] *Explanations of the Thirty-nine Articles*, p. 569.

be always in a readiness for any who should want to receive before the time came to consecrate again."[7]

So late an authority as Bishop Burnet can be quoted in favor of the primitive custom of Reservation. These are his words: "The practice of reserving or sending about the Elements began very early; the state of things at first made it almost unavoidable. When there were yet but a few converted to Christianity, and when there were but few Priests to serve them, they neither could nor durst meet altogether, especially in the times of persecution. So some parts of the Elements were sent to the absent, to those in prison, and particularly to the sick, as a symbol of their being parts of the body and that they were in the peace and communion of the Church."[8]

The late Rev. Dr. Percival made the assertion which has never been refuted, that "there never was any point of time nor any part of the Church, so far as history shows, between A. D. 140 and A. D. 1552, in which the Blessed Sacrament was not reserved."[9]

Certainly with all these testimonies coming to

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[7] *A Rational Illustration of the Book of Common Prayer*, p. 481.

[8] *Exposition of the Thirty-nine Articles*, pp. 447-448.

[9] *The Church Eclectic*, 1885, p. 713.

us through the ages of antiquity, we must conclude that Reservation deserves to be perpetuated, as bringing to the sick and dying, hope, comfort, and blessedness.

RESERVATION IN THE CHURCH OF ENGLAND.

IT needs no argument to show that the Church of England throughout her history has been in touch with the ecclesiastical customs of primitive times. In early days there existed no recorded protests against Reservation for the sick, on the part of Bishops or any theological writers. The testimony is the other way. Thus in 1661 Bishop Cosin writes that the virtue of the "Consecration is not lost though the Sacrament be reserved for sick persons or other." It is very clear that Reservation was enjoined by ecclesiastical law. The Rev. J. W. Kempe writes, "The Constitution of the Province of Canterbury, published by Archbishop Peckham in 1281, has never been repealed; to this day it stands among the canons which by

PYX UNDER A CANOPY IN THE CHURCH OF ST. MARY THE VIRGIN, EGMANTON, NOTTS, ENGLAND.

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the Act of 1534 are ordered still to be used and executed. It dates from a time anterior to the decay of religion in the fourteenth and fifteenth centuries; its object is to provide that the Sacrament of the Eucharist be reserved with becoming reverence and honor in every parish church, to be always in readiness for the communion of the sick. Its phraseology, it is true, is characteristic of a by-gone age, but in substance it will be found to supply an effectual remedy for certain of the growing spiritual needs of our own time."[10]

In 1556, when certain fanatics arose and demanded unreasonable changes in ritual and ornaments, and various irregularities had intruded themselves into Durham Cathedral, Bishop Dunstan ordered that, "according to the sacred canons the Sacrament of the Body and Blood of our Lord Jesus Christ should hereafter be reserved under safe custody in a decent tabernacle either of stone or of wood and iron, over against the high altar, of sufficient size in construction and workmanship as conveniently to receive the sacred pyx containing the Holy Sacrament." Up to this date it seems to have been the rule for English churches to be equipped for Reservation. There were tabernacles at York, Durham, and New Castle and the

[10] *Reservation of the Blessed Sacrament for the Sick and Dying*, p. 54.

pyx was in use in many other places. The Rev. N. Green-Armytage says, "If the pyx was retained in the second year of Edward, and afterward till 1552, as the paten and chalice also were retained, it was evidently also in use, as were the two latter vessels. That is to say that it is a legitimate inference from the existence of the pyx in the churches of England up to the year 1552 at least, that this same pyx was used for the only purpose for which it was made, namely, for Reservation of the Eucharist for the sick and dying, and that therefore such Reservation was practiced at least till 1552, if not after that year. In other words, the Ornaments Rubric, being still good canonical and Statute law, is one of our authorities for maintaining the legality of reserving the Eucharist for the sick and dying, a practice which has been revived on a more extended scale than hitherto now for thirty years or more."[11]

These tabernacles and receptacles for the Eucharist are still extant in a number of old parishes in England. In the County of Dorset are three great Minsters, Sherburne, Winborne, and Milton. In the latter there is an elaborate tabernacle dating from a period before the Reformation. The *Church Magazine* for May, 1902, says:

[11] *Reservation of the Blessed Sacrament for the Sick Lawful*, p. 12-13.

"First of all must be mentioned the ancient tabernacle or Sacrament House (for reserving the Eucharist) which is absolutely unique in England, being the only one not destroyed at the Reformation. This very beautiful and richly-carved ornament dates from the fifteenth century, and is made of oak in the form of a spire composed of four stories, the lowest containing the opening through which the reserved Elements were placed, the three other stories forming an elaborate 'triple-crown.' Its original position was, probably, over the High Altar, but now it is in the south transept beneath the triforium."

The question has been raised as to the certainty of this ornament being used as a tabernacle. In a recent letter the Rev. Herbert Pentin, the curate of Milton Abbey, writes: "Various theories have been put forward relating to the tabernacle. Some have called it a 'spire model,' others a 'bell case,' but neither of these theories has stood the test of time and one scarcely ever hears of them in England now. They were very ably refuted by the well known antiquary, Mr. J. N. Comper, who fully dealt with the subject in a careful and learned paper, entitled 'The Reasonableness of the Ornaments Rubric,' illustrated by a comparison of the German and English altars, read before the St. Paul's Ecclesiolog-

ical Society. After a very thorough examination of all the available evidences, the conclusion arrived at was: 'That while it seems clear that the ornament had at one time been used for a bell, there is absolutely no evidence to show that it was made for this purpose. In view of which things, the commonly received opinion that it is a tabernacle for receiving the Eucharist may reasonably be retained.'" The Rev. Mr. Pentin further says: "I may also add that since I have been vicar here, I have had the pleasure of showing hundreds of antiquaries — representing every learned society in England—around the Abbey, and out of all these I can only remember one, who doubted whether the tabernacle is a tabernacle. Personally I have gone into every shred of evidence for and against, including the local evidence, which has hitherto been ignored, and not a shadow of doubt remains in my own mind."

A more frequent way in England was Reservation in a hanging pyx. This, says the Rev. Percy Dearmer, "is the proper method with us, and is certainly a most beautiful manner of keeping the Blessed Sacrament."[12] There is a hanging pyx before the Altar of St. Wilfrid's Church at Cantley, Doncaster, Yorkshire, which was placed there

[12] *The Parson's Handbook*, p. 102.

so many years ago that there is no record of the date. There is a pyx suspended under a canopy in the Church of St. Mary the Virgin at Egmanton, Notts. The rector writes: "The hanging pyx in my church was placed in its present position about three years ago and is used for Reservation from Mondays to Saturdays." Like receptacles for the Eucharist may be found in the Churches of St. Mary Magdalene, Paddington, and St. Matthew's, Westminster, London.

The Vicar of the latter Church writes: "The Blessed Sacrament is reserved in a hanging pyx over the Altar. The ciborium which contains it, is an ancient one, and the triple crown which covers it, and supports the hanging, is an exact reproduction of the one which was in Westminster Abbey at the time of the Reformation." He also adds: "I cannot say how great a boon it is to us to be able to reserve habitually, in fact in a very poor parish like this, it would be practically impossible to get on without it. In earlier days, before we always reserved, one had frequently to take a cab at short notice to some place where it was done, but these places were few and far between, and it was a great inconvenience."

RESERVATION AND THE BOOK OF COMMON PRAYER.

UP to the time of Edward VI. the Church of England adopted the Reservation of the Blessed Sacrament for the sick with apparent unanimity. Not only was it widely in practice, but the use of the tabernacle or pyx was also general. Not only this, but Reservation was a matter of law. The office of the Communion of the Sick in the first Prayer Book of Edward VI., in 1549, is prefaced by a rubric of which a part reads as follows:

"But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house, then he must give knowledge over night or else early in the morning to the curate, signifying also how many be appointed to

HANGING IVY IN THE CHURCH OF ST. WILFRID, GAYTHEW, DONCASTER, ENGLAND.

communicate with him. And if the same day there be a celebration of the Holy Communion in the church then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person and so many as shall communicate with him (if there be any). And so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself."

In the same office, before giving a shorter form "for more expedition," to be used in extreme cases of sickness, is the following:

"And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house, then shall the curate (there) reserve so much of the Sacrament of the Body and Blood, as shall serve the other sick persons, and such as be appointed to communicate with them (if there be any) and shall immediately carry it and minister it unto them."

Nothing could be clearer or more explicit than this language, showing the loyalty of the English Church to a primitive custom. There is no historic proof of any agitation or discussion concerning the value and blessedness of Reservation, or

any question as to its primitive claims, that led up to the omission of these rubrics in the second Prayer Book of Edward VI. in 1552. From all that can be gathered it seems to have been done in the spirit of compromise, to meet the objections of certain unthoughtful and possibly irreverent reformers outside of the Church. "In fact," says the Rev. J. W. Kempe, "the rubric was simply dropped, as so many other important rubrics were dropped, in accordance with the policy then in vogue, of conciliating the foreign reformers; for instance, the rubrics enjoining the manual acts at the consecration of the Eucharist, which nevertheless undoubtedly continued to be observed."[13] That the mind of the Church had in no way changed, is evident from the fact that the authority for Reservation was restored in the Latin Prayer Book of 1560. This book was received and endorsed by the clergy without protest. "This Latin Book," says the Rev. N. Green-Armytage, "was intended for use, primarily in universities and colleges, so that elsewhere, when Reservation was required, Priests might resort to the Edwardian form, on the ground that what was peculiar to the Book in 1560 was not the Reservation itself, but the use of the service in Latin. Or they could

[13] *Reservation of the Blessed Sacrament for the Sick and Dying*, p. 13.

have fallen back on the longer Reservation of the Middle Ages, seeing that such Reservation had never been expressly declared illegal by lawful authority. But in any case, the mere existence of such a rubric in the Book of 1560 is scarcely compatible with the idea which many entertain, that both kinds of Reservation were considered as utterly illegal in and after 1552."[14]

Objection has been made that in a portion of the Preface of the English Prayer Book of the present day under the heading, "Of Ceremonies, why some be abolished and some be retained," there may be some intimations against Reservation. But this falls utterly to the ground, for the reason that the identical words are found in the Prayer Book of 1549 which distinctly authorized Reservation. Speaking of the Preface in the second Prayer Book of Edward VI. of 1552, Bishop Cosin writes: "This Preface is the same verbatim with that which is in the Service Book of Edward VI. of 1549. The Preface being retained, it seems all the ceremonies of that Book are still justified by our Church."[15] He then proceeds to intimate that the changes in the Second

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[14] *Reservation of the Blessed Sacrament for the Sick Lawful*, pp. 15-16.

[15] *Cosin's Works.* Vol. V., p. 12.

Book of Edward VI. were due chiefly to the influence of Calvin and Bucer.

The opponents of Reservation contend that the rubric authorizing Reservation was not only left out of the second Prayer Book of Edward VI. in 1552, but Reservation was condemned by one of the rubrics at the close of the Holy Communion office of the Prayer Book of 1661. This reads:

"And if any of the Bread and Wine remain unconsecrated the curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the church, but the Priest and such other of the communicants as he shall call unto him, shall immediately after the Blessing, reverently eat and drink the same."

This rubric is substantially repeated in the American Prayer Book, though the first clause about the appropriation of the Bread and Wine by the curate is omitted. This direction concerning the consumption of the Elements of the Eucharist, as it appeared in the English Prayer Book of 1661 is worth looking at historically. The rubric in question was originally framed for the Prayer Book of Scotland by Archbishop Laud and Bishop Wren in 1637. Later it was revised by Bishop Cosin and published in the English Prayer Book of 1661. What were the views of the reviser? How did he stand theologically? He left

an extensive correspondence and wrote "Notes upon the Book of Common Prayer," which survived him. We learn from them that he believed fully in Reservation and that he firmly taught the doctrine of the Real Presence in the Eucharist. It seems impossible, holding such views, that he could have revised a rubric directing the consumption of the Elements, with the deliberate purpose of prohibiting Reservation. There were other causes that called for this rubric, that were doubtless dominant in the mind of Bishop Cosin. There had grown up in certain directions a spirit of irreverence toward the sacred Elements that needed a decided rubric.

Here, in Bishop Cosin's own words, we have his comment upon the rubric in question. He writes: "It is likewise here ordered 'That if any of the bread and wine remain, the curate shall have it to his own use.' Which words some curates have abused and extended so far, that they suppose they may take all that remains of the consecrated bread and wine itself home to their houses, and there eat and drink the same with their other common meats."[16]

It was clearly in opposition to the profanation of the Eucharist, and not against Reservation that prompted the formation of the rubric.

[16] *Cosin's Works.* Vol. V., p. 519.

Rev. J. W. Kempe writes: "No doubt the old Priests continued reverently to consume what remained as aforetime, but unhappily those of the Puritan faction brought in the innovation of using large pewter flagons holding two or three quarts apiece, such as may be found in some old country churches, which after the Supper, as it was termed by them, were carried out of the church to their own tables." He adds: "Here, then, in the profanation which Cosin and the orthodox clergy strove to check, and in their efforts to promote reverence, which took shape in the Scottish Liturgy of 1637, and subsequently in the English Office of 1661, we find the origin of our present rubric."[17]

An article appeared in *The Guardian* of Dec. 13, 1899, to which a brother clergyman calls attention. He says that the writer of that article "quotes passages from *Corpus Juris Canonici* and from Lyndwood's *Provinciale* similar to our rubric, and yet allowing of Reservation. Cosin knew of and quoted from these works, and our rubric seems to have been taken by him from them. The conclusion would naturally be that our rubric was intended, as we know it was by its history, for the reverent consumption of the consecrated

[17] *Reservation of the Blessed Sacrament for the Sick and Dying*, pp. 8 and 9.

bread and wine that might remain, but not to forbid the Reservation of the Holy Gifts for the Communion of the sick and dying."

Both Cosin and Overall were of the same mind concerning the intent of the rubric, as shown in their writings. They, says another, were not "cognizant of any rubric or canon prohibiting the primitive and Catholic custom of reserving the Blessed Sacrament for the sick, and since, so far as we know, the question of forbidding it was not so much as raised at the last revision of the Book of Common Prayer in 1661, we cannot resist the conclusion that it continues to be perfectly legitimate."[18]

This rubric on the consumption of the elements does not of necessity forbid Reservation, for it is in one case associated with it. In the Non-Jurors' office the directions for Reservation and the consumption of the elements are side by side in the one and the same rubric. It reads as follows:

"If there be any persons who through sickness, or any other urgent cause are under a necessity of communicating at their houses; then the Priest shall reserve at the open Communion so much of the Sacrament of the Body and Blood, as shall

[18] *Reservation of the Blessed Sacrament for the Sick and Dying*, p. 31.

serve those who are to receive at home. And if after that, or if, when some are to communicate at their houses, any of the consecrated elements remain, then it shall not be carried out of the church; but the Priest and such other of the communicants as he shall call unto him, shall immediately after the Blessing reverently eat and drink the same."

The Twenty-fifth Article of Religion, which contains the clause "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them" cannot in any sense be quoted as prohibiting Reservation. What is taught and what is referred to, is that adoration was not the object or end for which the Sacrament was ordained. The same interpretation applies to Article 28, which reads: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Mr. R. W. Burnie writes: "This is a mere historic statement, and does not prohibit Reservation. No one contends that our Lord Himself ordained that the Sacrament should be reserved for the sick, neither did He Himself ordain the sign of the Cross in Baptism, nor the ring in Marriage, to take only two examples.

Yet these things are undoubtedly ordered by the English Church."[19]

Dr. Pusey well says: "The Article clearly did not mean to condemn all Reservation of the Holy Eucharist for the sick. For there is no instance in which the Church of England has condemned any practice of the primitive Church, which did unquestionably reserve the consecrated elements, both for the commuicants' own use, and for the sick. Then also the Church of Scotland clearly did not so understand the Articles, since she received them and yet allows Reservation."[20]

The events of the times when rubrics were made, and the theological standing of the men who made them, are always to be taken into account and must have considerable weight with candid minds. This thought doubtless leads the Rev. J. W. Kempe to say: "It is most important to remember that Article 28 was revised by the very men who replaced the rubric directing Reservation in the Latin Prayer Book of 1560; clergy, be it observed, who, while yielding to the clamor of Zwinglianism by leaving in the article an obvious truism, nevertheless took the precaution at the same time to restore the rubric omitted in

[19] *The Catholic Brief Against Harcourt*, p. 56.

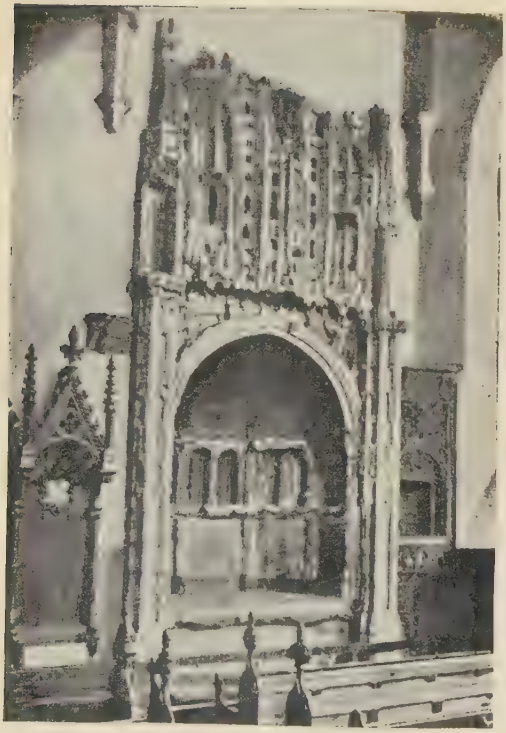
[20] *The Real Presence, the Doctrine of the English Church*, pp. 312, 313.

1552, in testimony of their recognition of the mind of the Holy Ghost, declared by the uniform practice of the Catholic Church."[21]

It will be seen, therefore, that the weight of the history of the rubrics and certain Articles of the Book of Common Prayer, cannot be consistently quoted as against Reservation. If some things might be less obscure, we must charge the obscurity upon the restless times of the English Reformation and upon the large amount of influence that was brought to bear upon the English reformers by those outside the fold. It was doubtless this class that Bishop Overall had in his mind when he wrote: "There are certain zealots who condemn the practice of our Church in receiving the Sacrament of the Body and Blood of Christ kneeling, or at least object to His worship and Reservation.[22] In the effort to be just to all, the revisers of our Prayer Book, were at times and in some measure, unfair to their own household.

[21] *Reservation of the Blessed Sacrament for the Sick and Dying,* pp. 19-20.

[22] Letter to Grotius.



ANCIENT SACRAMENT HOUSE ON THE RIGHT OF THE TOMB OF BISHOP KENNEDY IN THE CHURCH OF ST. SALVATOR, ST. ANDREWS, SCOTLAND.

RESERVATION IN THE CHURCH OF SCOTLAND.

HE advocates of Reservation find in the Church of Scotland a general and undisputed acceptance of this ancient rite. The voice of that Church, through all its history, is clear and the same. Let one who is on the spot speak of things whereof he knows. The author of *Reservation of the Holy Eucharist in the Scottish Church* writes: "To reserve the Blessed Sacrament for the communion of the sick has been the custom of the Scottish Church from the very earliest times. As is the case in other countries, there is no record when, or by whom, it was begun, and it was probably introduced into Scotland by the early saints who brought Christianity itself. Very general in Scotland to-day, wherever the

Scottish Liturgy is in use, it rests on tradition and not on any canon, and the thirteenth century statutes in which we first find it, explicitly mentioned do not prescribe, but only regulate, that which was already taken for granted, and which we know from other sources to have been in use in the Celtic Church. There is but little to be said about it, for it is a subject round which controversy has never raged in this country. A few mediæval regulations enjoining decency and reverence in reserving, and in carrying the Eucharist to the sick, are the only authoritative pronouncements regarding it, and thus it is the actual practice of the clergy and the people that has determined the present position of the Church in regard to the whole matter. That position is simply this, that to-day Reservation for the sick is looked on merely as a natural adjunct to the act of communicating the laity, and nothing more; in districts removed from English influence it is as common among Low as among High Churchmen, abuses being absolutely unknown." He also adds, "That it was the practice of the Celtic Church to reserve for the sick, cannot for a moment be doubted. The Offices for the Communion of the Sick in the Books of Moling, Dimma, and Deer, take Reservation for granted. They are complete as far as they go, and being entirely without any form

of consecration, are only intelligible as being for use with the Reserved Species."[23]

At the end of the Communion Office in the Scottish Church, is the following note:

"According to a venerable custom of the Church of Scotland, the Priest may reserve as much of the Consecrated Gifts as may be required for the communion of the sick and others who could not be present at the celebration in the church."

While these words do not have the authority of a rubric or canon, they have an historical value.

There is abundant evidence that both Bishops and Priests of Scotland gave their support to Reservation. This is especially the case with Bishops. The Rt. Rev. Robert Forbes records in his journal that on June 24th, 1770, he carried the Reserved Elements to a sick person. Bishop Jolly, Coadjutor of Moray, in 1796, was enthusiastic over Reservation. It is written of him that he had "the Holy Eucharist continuously reserved for his own use on all those days for which a proper Collect, Epistle and Gospel are provided by authority." It is a matter of parish record, that the Rt. Rev. A. P. Forbes, the Bishop of

[23] *Reservation of the Holy Eucharist in the Scottish Church*, pp. 1, 2.

Brechin, was instrumental in the erection of Sacrament Houses in certain churches of Scotland, which continue to this day the practice of Reservation. The Bishop not only held to Reservation as a matter of belief, but also of active practice, for a writer in the *Church Times* of December 9th, 1898, says: "Forty years ago I was on a visit to the late Bishop Forbes at the Bishop's house in Dundee. I attended the Bishop at the early Eucharist, when at the close of the service, vested as he was, and attended by his chaplain, he went straight away into the slums of the town and carried the Blessed Sacrament to one or two sick persons. This was so usual a spectacle that no one seemed to notice it, except for paying his lordship the customary token of respect, which he always met with wherever he went."

Most refreshing and uplifting are the words of the present Bishop of Aberdeen, the Rt. Rev. A. G. Douglas, D.D., contained in an endorsement of a recent work on Reservation in which he says: "It is a subject of heartfelt thankfulness to me to know that on every recurring great festival, the Blessed Eucharist of that festival, is being carried by good and faithful clergy over hill and dale, in this Diocese of Aberdeen, and across the seas in

Orkney and Shetland to every sick and infirm member of the Church."[24]

Surely these are noble words, and all honor to the Bishop who so bravely uses them.

Reservation in the Church of Scotland has been sustained by an unbroken historical and traditional backing. "Long usage," says Mr. Eeles, "was the reason assigned in the old 21st canon, for retaining the Scottish Office in place of authority, and it is by such prescription and usage, that Reservation has held its ground. There is a strong and persistent tradition that it is an immemorial usage in the Church of Scotland, and that in the time of the penal laws, most of the communions made were with the Reserved Sacrament. The consecration took place either in the clergyman's house, with his own family and others as congregation, or else in the house of some of his parishioners, and thence the priest went from place to place, giving communion with the Reserved Elements."[25]

The same writer, speaking of present usage, says: "The usual practice, as of old, is to reserve for particular cases known beforehand. Perpetual Reservation only obtains in large towns where

[24] Following the title page in *Reservation of the Holy Eucharist in the Scottish Church.*

[25] *Reservation of the Holy Eucharist in the Scottish Church,* p. 23.

it is advisable to have the Reserved Sacrament at hand in cases of emergencies. Again and again in the experience of the Scottish clergy the great advantage of this has been found, and cases have often occurred where there would not have been time for a special celebration."[26]

In the earliest times of the Scottish Church, Reservation was by the hanging pyx. Later, in about the 13th century, aumbries, usually placed in the north walls of chancels, were substituted. Mr. Eeles gives the names of seven churches supplied with these, and says they "are among many examples." Still later, about the 16th century, the Sacrament House came into use, and this is the present-day way of reserving in Scotland. Mr. Eeles gives the names of nineteen churches that have ancient Sacrament Houses, and six that have been erected in modern times. Of the ancient ones, that in the Church of St. Salvator, at St. Andrews, Scotland, is regarded as very interesting. This church was founded by Bishop Kennedy in 1458. During his time he built within the church his tomb, at a cost of £50,000. Though very dilapidated from age, enough of it remains to show that its carvings represent the journey of the soul from earth to the celestial world. On the right

[26] *Reservation of the Holy Eucharist in the Scottish Church*, p. 28.

of the tomb is the Sacrament House. It is 8 feet 3 inches high and 2 feet 4½ inches broad. It stands in the angle between the north wall of the chancel and the northeast wall of the apse. Above the decorated niche appear the royal arms of Scotland and those of Bishop Kennedy. In the lower part or sill are two vested angels, holding up a small monstrance.

St. Michael's Church, at Kinkell, has been in ruins for about one hundred and fifty years, but the ancient Sacrament House still exists, a silent witness of the glorious truth that it stood for, through many ages. It was the work of the celebrated Alexander Galloway and contains his initials. He died in the year 1552. The Sacrament House is in the form of a Greek cross. The lower part of the cross is worked into a square aumbry ornamented by buttresses and pinnacles. In the centre of the cross is a group of angels supporting a Gothic monstrance. The lower part consists of an ornamented sill and a shield containing a lion rampant. The dimensions of the Sacrament House are, 7 feet high by 8 feet 3 inches broad. The aumbry proper is 21½ by 16 inches. It is a matter of conjecture whether there was, or was not, an altar below. Of all the ancient Sacrament Houses in Scotland, antiquarians regard this as the largest.

One of the most artistic and beautiful of modern Sacrament Houses, is in the Convent of St. Margaret of Scotland at Aberdeen. It is constructed of side panels in the form of a cross, and was a creation of the well-known architect, Mr. J. N. Comper. There are five other modern Sacrament Houses in Scotland.

ALTAR AND TABERNACLE IN ST. MARY'S CHURCH,
KANSAS CITY, MO.

RESERVATION IN THE AMERICAN CHURCH.

HAPPILY for the Church in this land, we have inherited through the Concordat of Bishop Seabury with the Church of Scotland, the Holy Communion Office of the latter Church. In the invocation we pray "that we and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son, Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in us and we in Him." The only reasonable interpretation that can be given to the words "and all others" is that they refer to those for whom a portion of the Holy Eucharist had been reserved, and to whom it was carried.

Reservation to any considerable extent had its beginning in this country in 1895, when in the fall of that year the Bishops being in Council assembled at Minneapolis, Minn., issued their Pastoral Letter, in which were the following instructions:

"The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary may in cases of extreme necessity authorize the Reserved Sacrament to be carried to the sick."

The thought evidently in the minds of the Bishops was that while the law of the Church does not directly authorize Reservation, it does not object to the use of the Eucharist in carrying the same to the sick for the purpose of their nourishment and spiritual uplifting. It cannot be held for a moment that the Pastoral prohibited all Reservation as unlawful, for if this position be taken, then every Bishop in authorizing Reservation for the sick, deliberately licenses the violation of law, which is at once both inconsistent and absurd.

The Pastoral met with a most gracious reception on the part of many parish Priests throughout the land, who looked upon it as giving many fresh opportunities for spiritual life, and as practically opening a new door to that Blessed Sacra-

ment, instituted for our "great and endless comfort." It was especially welcomed by a large body of clergy in our great cities, who in their visitations among the poor, the sick and the unfortunate, are seriously overworked, and who regarded the Pastoral as a blessing and relief, to both Priest and parish. In some cases personal applications were made to reserve, and in other cases Bishops gave general permission to their whole Dioceses, for Reservation. A priest of the Diocese of Fond du Lac, in a letter to the author, says: "The Bishop has authorized throughout this Diocese the Reservation of the Blessed Sacrament for the sick, and it is an exception to find a church without a tabernacle for this purpose. He thinks that Reservation for the sick is the common practice amongst the clergy. I know that it is here at the Cathedral, at Ripon and Sheboygan, three of our strongest parishes, as well as in the country missions at Oakfield, Sheboygan Falls, Gardner, and Algoma." The general authorization for Reservation also applies to the Dioceses of Springfield, Milwaukee, and Quincy.

The Rev. J. Stewart-Smith, the rector of the Church of St. Mary the Virgin, at Kansas City, Mo., claims he was the first clergyman to introduce Reservation in this country. That was about thirty years ago.

Nearly all the cases, however, of Reservation throughout the land have come into existence since the year 1895, the date of the Pastoral Letter authorizing Reservation under certain conditions. Considering the few years that have expired since then, the growth of Reservation has been quite rapid. Under some circumstances there is occasional Reservation governed by the demands of the sick, and under other cases perpetual Reservation with the elements in constant readiness. These elements are usually reserved upon the High Altar, though there are not wanting instances where the Reservation is upon the side Altar or in a chapel. It is difficult to give a complete list of parishes in the American Church that have adopted this ancient custom. The result after a diligent correspondence is given below, though it probably does not include all parishes where Reservation obtains. Since the first edition of this book, twenty-four names of parishes or institutions have been added. In several cases Reservation has been introduced within the last two months. In about two-thirds of the places named the Reservation is habitual, while in the remaining one-third, it is occasional. The whole list is committed to Reservation in this lesser or greater sense. The following record must be re-

garded at the best as approximate rather than exhaustive:

ALABAMA.

Church of the Good Shepherd.....,Mobile.

CALIFORNIA.

Church of the Advent.....,San Francisco.
Church of St. Mary the Virgin.....,San Francisco.

CENTRAL NEW YORK.

St. John's Church.....,Auburn.
St. Joseph's Church.....,Rome.
St. George's Church.....,Utica.
St. Luke's Church..... Utica.

CHICAGO.

Church of the Ascension.....,Chicago.
Calvary Church.....,Chicago.

COLORADO.

Church of the Redeemer.....,Denver.

CONNECTICUT.

Trinity Church.....,Bridgeport.
Christ Church.....,New Haven.
St. Andrew's Church.....,Stamford.

DELAWARE.

St. Michael's Church.....,Wilmington.

DULUTH.

Church of Our Saviour.....,Little Falls.
St. John's Church.....,St. Cloud.

FOND DU LAC.

Church of St. Agnes-by-the-Lake.....,Algoma.
Grace Church.....,Appleton.
Trinity Church.....,Berlin.
St. Mary's Church.....,Duvall.
Mission House of the Sisters of the Holy Nativity .....,Fond du Lac.
St. Paul's Cathedral.....,Fond du Lac.
Church of the Precious Blood.....,Gardner.
Christ Church.....,Green Bay.
St. James' Church.....,Manitowoc.

Grace Church.....Oakfield.
St. Paul's Church.....Plymouth.
St. Peter's Church.....Ripon.
Grace Church.....Sheboygan.
St. Peter's Church.....Sheboygan Falls.

INDIANAPOLIS.

St. David's Church.....Indianapolis.

LONG ISLAND.

Church of the Advent.....Brooklyn.
St. Barnabas' Church.....Brooklyn.
St. Martin's Church.....Brooklyn.
St. Paul's Church.....Tompkinsville.

LOS ANGELES.

Christ Church.....Ontario.

MARYLAND.

Oratory of the Order of the Holy Cross ... Westminster.

MASSACHUSETTS.

Church of the Advent.....Boston.
St. Ann's Church.....Boston.
St. John's Church.....Boston.
St. Margaret's Church.....Brighton.
St. Philip's Church.....Cambridge.
St. Luke's Church.....Chelsea.
St. John's Church.....Gloucester.
Trinity Church.....Haverhill.
House of Prayer.....Lowell.
St. George's Church.....Maynard.

MICHIGAN CITY.

St. James' Church.....South Bend.

MILWAUKEE.

Trinity Church.....Baraboo.
St. Martin's Church.....Brodhead.
St. John the Divine.....Delafield.
Christ Church.....Eau Claire.
Grace Church.....Hartland.
Trinity Church.....Janesville.
St. Mary's Church.....Jefferson.
St. Peter's Church.....Kenosha.
St. Paul's Church.....Kilbourn.
St. Luke's Church.....Mazomanie.

All Saints' Cathedral.....Milwaukee.
St. Edmund's Church.....Milwaukee.
Christ Church.....Milwaukee.
St. Thomas' Church.....Milwaukee.
St. John's Home.....Milwaukee.
St. John's Church.....Portage.
Holy Innocents' Church.....Racine.
Immanuel Church.....Racine.
Church of the Redeemer.....Superior.
St. Alban's Church.....Sussex.
St. Mary's Church.....Tomah.
St. Stephen's Church.....Waterloo.
St. Mary's Church.....Waterville.
Holy Trinity Church.....Wauwatosa.
St. Alban's Church.....West Superior.
St. Luke's Church.....Whitewater.

MINNESOTA.

Gethsemane Church.....Minneapolis.
St. Paul's Church.....St. Paul.

MISSOURI.

All Saints' Church.....St. Louis.

NEW JERSEY.

Church of the Ascension.....Atlantic City.
St. John's Church.....Camden.
Christ Church.....Elizabeth.
St. Peter's Church.....Freehold.
St. James' Church.....Long Branch.
Trinity Church.....Red Bank.

NEWARK.

St. John's Church.....Bayonne.
Christ Church.....East Orange.
St. James' Church.....Hackettstown.
Church of St. John the Divine.....Hasbrouck Heights.
Holy Innocents' Church.....Hoboken.
Grace Church.....Jersey City.
Holy Cross Church.....Jersey City.
St. Mark's Church.....Jersey City.
Grace Church.....Newark.
House of Prayer.....Newark.
St. Alban's Church.....Newark.
St. John's Church.....Newark.

St. Philip's Church.....Newark.
Mother House of the Sisterhood of St. John Baptist.....Newark.
All Saints' Church.....Orange.
Church of the Holy Communion.....Paterson.
Holy Trinity Church.....Paterson.

NEW YORK.

St. James' Church.....Goshen.
Church of the Holy Cross.....Kingston.
Church of the Holy Cross.....New York City.
Church of St. Edward the Martyr.....New York City.
Church of St. Mary The Virgin.....New York City.
Church of the Redeemer.....New York City.
Corpus Christi Church.....New York City.
St. Ignatius' Church.....New York City.
Church of the Transfiguration.....New York City.
Holy Rood Church.....New York City.
St. Luke's Hospital.....New York City.
Bellvue Hospital.....New York City.
St. Mary's Hospital.....New York City.
Mother House of Sisterhood of St. John Baptist.....New York City.

OHIO.

St. James' Church.....Cleveland.
St. John's Church.....Toledo.

OLYMPIA.

Trinity Church.....Seattle.

PENNSYLVANIA.

Church of the Annunciation.....Philadelphia.
St. Clement's Church.....Philadelphia.
St. Elisabeth's Church.....Philadelphia.
St. Mark's Church.....Philadelphia.
St. Mark's Clergy House.....Philadelphia.
St. Margaret's Home.....Philadelphia.
All Saints' Home.....Philadelphia.
Mother House of Sisterhood of St. John Baptist.....Philadelphia.

PITTSBURGH.

St. Mark's Church.....Pittsburgh.

QUINCY.

Grace Church.....Galesburg.

St. Paul's Church.....Warsaw.

RHODE ISLAND.

St. Thomas' Church.....Greenville.
St. Stephen's Church.....Providence.
Mother House of Sisterhood of the Holy Nativity.....Providence.

SOUTHERN OHIO.

St. Luke's Church.....Cincinnati.

TENNESSEE.

St. Paul's Church.....Chattanooga.

WASHINGTON.

St. James' Church.....Washington City.
St. Paul's Church.....Washington City.

WESTERN MISSOURI.

St. Mary's Church.....Kansas City.

It will be seen by this list that Reservation has gone into all parts of the land, not only to the great centres of population, but to country and missionary districts, in fact wherever the sick call for the ministering clergy. With the increased education of our congregations in the usages of the primitive Church, and with more emphatic teachings concerning the frequency of a right reception of the Holy Communion, there is every reason to believe that Reservation will become general in the American Church. God be praised for results so intimately connected with the growth of our spiritual and eternal life.

RESERVATION A SPIRITUAL NECESSITY.

AN EMINENT rector in a New England parish writes: "We have had the Reserved Sacrament on our Altars for five years, and it has been a great boon and blessing." Worthy tribute this to an invaluable stimulant to the spiritual life. If we believe that the Holy Eucharist is an essential to the consolation of the sick, we should especially welcome any means by which the Sacrament may be facilitated in reaching those who cannot be present in the church. The rector of St. Andrew's Church, Stamford, Conn., writes: "It has been my custom for many years—twenty or more—to reserve the Blessed Sacrament on the Altar. The tabernacle is in constant use for this purpose. Again and again it has proved to be of the highest

ANCIENT SACRAMENT HOUSE IN THE WALL OF THE RUINED CHURCH
OF ST. MICHAEL IN KINKELL, ABERDEENSHIRE, SCOTLAND.

possible service, and I hope the time is coming when under proper conditions and safeguards, the wholesome custom will be generally restored to this branch of the Church, or at least to parish churches in our larger towns and cities." Another rector says, "that during the past twenty-one years I have administered the Reserved Sacrament to Church people of every shade of opinion, and without opposition or controversy." Still another writes, "I believe that the Divine Presence has been an unspeakable blessing to us in our parish church."

A wise and good man was the late Dr. Gold of the Western Theological Seminary. A short time before his death, he wrote: "When I was rector of the Church of the Holy Cross at Dundas, Minn., it was my custom from time to time to reserve the elements for the sick, a practice that commended itself to them and to my experience." The late Rev. Colin C. Tate records his testimony when he wrote, "I have from time to time in my ministry reserved the Blessed Sacrament for the sick, for special or occasional cases. I never think of asking a Bishop. My commission as a Priest gives me the authority to minister to the sick as well as to the whole. All large city and town churches ought to have the Reserved Sacrament." An interesting case is recorded by the Rev. Wil-

liam C. Pope of the Church of the Good Shepherd, St. Paul, Minn. He writes: "A few years ago I went to Birch Coolie to administer the Holy Communion. Before service I was notified that two people, unable to come to the church, desired to receive. After the service, the choir singing a processional hymn, preceded me as I carried the sacred Elements to the house where the first person received. They then proceeded, singing, for a quarter of a mile, to the second house. After the service the choir accompanied me back to the church where the ablutions were performed at the Altar. The conditions were such at the Birch Coolie mission as to render such a service possible, and it gave me a keen pleasure."

The value of Reservation in cases of emergencies is admirably brought out in the experience of the Rev. Dr. Oberly, the rector of Christ Church, Elizabeth, N. J., who writes: "One evening, just as I left the dinner table, a message came that a man in the hospital was to undergo an operation for appendicitis. The case was urgent, and the patient wanted Holy Communion. I took the Reserved Sacrament, and went in haste. Everything was prepared for the operation, and one of the surgeons requested me to be as brief as possible, as there was no time to spare. A message came on another occasion, that a woman who

was ill, was dying, as the disease had taken a sudden turn for the worse. I hurried to her bedside with the Reserved Sacrament, and communicated her. Before I reached the benediction in the service, she had breathed her last breath. A message from the hospital, that a man had been injured on the railroad, and was bleeding to death. Again, the Reserved Sacrament. Apparently his dissolution was very near, but the Sacrament which is given us for the strengthening and refreshing of our souls *and bodies,* saved him. The hemorrhage stopped, and he improved. A week after, another urgent message that he had collapsed, and would soon be dead. Again the Reserved Sacrament, and again he rallied. He is now well. Late one evening I received a request to go to a man who was dying of pneumonia. I took the Reserved Sacrament to him, found him conscious and penitent, and desirous of receiving Holy Communion, but failing rapidly. He was communicated, and died within the hour. I could go on and multiply cases where, owing to the suffering or the weakness of the patient, or the immediate danger of death, it would have been impossible to communicate the person without the Reserved Sacrament. To save a question, it may be as well to state that I always administer the Sacrament in both kinds, and never shorten the

service unnecessarily. I have found by experience that the service should not be more than ten or twelve minutes long, and that when the Sacrament is celebrated in the sick room, it is the prayer of Consecration, more than aught else that tires the patient. It is not only the length of the prayer, but the tension of thought, that is exhausting."

The conditions that exist in the sick room are not always of such a nature as to render expedient the full service as provided in the Visitation of the Sick. The debilitated condition of the invalid, the inability to endure fatigue, the physical weakness by which the mind cannot follow any protracted line of thought, all demand a shorter form, and that form Reservation makes possible. What devout mind would not prefer to receive the elements that had been already consecrated on the Altar of the Church, than to have them consecrated on an extemporized table amid the varied appliances of the sick room, often not even tidy, and occasionally not agreeable to the sense of smell? Says another: "We have always believed that the Church's liturgy is too long, the surroundings are often too incongruous, and the unity of the communion of the sick with the Altar is too much lost sight of in turning the sick-room into a church and the medicine table into an

Altar."[27] This is especially true in dealing with the sick in the tenement districts of large cities, where people are crowded together in small rooms, poorly lighted and ventilated, and where the voice of the Priest may be interrupted by the ribald song of the harlot and the profanity of the drunkard. Very much in the same strain writes the Rev. W. W. Webb, D.D., in *The Church Eclectic* for February 1889: "Reservation is necessary on the score of reverence. We all know how extremely difficult it is, almost impossible in fact, to celebrate reverently even in the sick-room of the rich; it leads to all sorts of absurdities in the way of toy chalices and patens, such as a French child would put on the toy altar in a baby house, infinitismal pieces of linen and other things, the pettiness of which ill befits so mighty a sacrifice. A proper celebration, with proper chalice, paten, and vestments is almost an impossibility. If this be so under the most favorable circumstances in the home of the rich, what greater unseemliness than a celebration in a room a few feet square, perhaps a filthy garret in which a half a dozen or more people live, sleep, cook, and eat, people of different ages and sexes, a dying child or two being the not unusual accompaniment." This is

[27] The Rev. Irving P. Johnson in the *Gethsemane Parish Visitor*, Minneapolis, Minn.

not an overdrawn picture, as many a hard worker in the slums of a city can testify. A good brother writes: "We have the Reserved Sacrament on the Altars of our church. If I had a church in the tenement districts I should reserve continuously." Many others under the pressure of work in large cities can join in this sentiment. The clergy are not alone in this opinion, for it is well known that a few years ago several hundred physicians in England united in a petition to the Bishops of Canterbury and York, gathered in Convocation, in which as medical experts they presented their "strong conviction that there are many exceptional cases in which the Office of Communion of the Sick provided in the Prayer Book is too long, and its use detrimental, and occasionally even dangerous to the sick person."

The rector of St. James' Church, Fergus Falls, Minn., says: "Last winter I was called to give the Blessed Sacrament to a dying man, and had only time to say the first part of the prayer of Consecration and give the Elements to him as he passed away. I had a similar case some time before with a woman. I long for the time when we can reserve perpetually." Another rector says: "Although I am not reckoned as advanced as some, I have strong convictions upon this subject, and feel that we shall never make our churches the

centres of parish worship and piety they ought to be, until we have Reservation."

There is a rubric in the English Prayer Book that reads:

"And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one."

Though this rubric is not in our American Book, every faithful Priest will try to help his parishioners to live up to its directions. We expect and urge our people to communicate at Easter. If we are consistent we shall urge this especially upon the sick. But what Priest in a large city parish between the accumulated services of Easter can find time to visit all his sick and communicate them? This is a physical impossibility if the prescribed visitation service be used. But it is possible with the shorter form of Reservation. In the one case it is a question of twenty minutes with each sick person, and in the other case it is a matter of half that time.

In times of emergency, what a blessing Reservation becomes to the sick, and what a comfort to those who minister. Where a dying person has only a few moments to live, and expedition is necessary, or in cases of infectious diseases where it is not safe for the Priest and the attendants to be exposed too long to the contagion, we must be

grateful that the timely Reservation relieves both the sick and the well. With this primitive practice within the reach of the sick, how much more frequent the reception of the Holy Communion is possible, and thus both the letter and the spirit of the teachings of the Prayer Book are carried out. The Rev. Wyllys Rede, D.D., in *The Churchman* for October 4th, 1902, writes thus:

"The Communion of the Sick, instead of being the rule, has become the rarest exception amongst us. The service provided for it in the Prayer Book is almost as seldom used as that for the Churching of Women or the Visitation of Prisoners. The stern fact must be faced that we are systematically depriving our people of the spiritual food and sustenance which God has provided for them in sickness as in health. We are verily guilty concerning our brother, in that we saw the anguish of his soul, and we would not hear. I submit that this is a serious situation, one which demands attention from our Bishops and which ought to cause searchings of heart among the clergy, with whom the ultimate responsibility for its existence rests. Perhaps we do not realize how far this matter has gone. I take up (because it is most accessible) the Journal of the Diocese to which I belong. Its parochial reports reveal a disquieting state of affairs. In seven

of its twenty-six parishes there have been no communions given to the sick within the past year, in four of them but two, in eight of them (and in this group are all the larger parishes of the Diocese) only three, in one seven, in one twelve, and one thirteen. Of the sixty-five missions reporting to the Bishop, fifty have had no communions for the sick, six have had one, four have had two, and none have had more than nine. It is true that in some of these missions there is no resident Priest to minister to the sick, but it is also true that the lonely and spiritually starved members of these little flocks need their sick Communions more than their highly favored brethren in the city parishes. To supply them so far as possible ought to be the first work of the missionary. But when we are come to our large parishes, with from two hundred to one thousand communicants, of which perhaps half are confined by sickness at some time in the year, what shall we say? Are they satisfying the requirements of the Prayer Book with two or three Communions of the sick? Are they satisfying the great Head of the Church?"

While the above writer in no sense whatever makes any reference to Reservation, still the condition of things represented by him in the Church, starts the question whether there may not be pos-

sibly some connection between the neglect of private Communions and the long service in the usual Communion Office of the Prayer Book, and the time which it entails both upon the Priest and upon the sick. Would not Reservation, if it were general, greatly increase the number of private Communions, and by its very simplicity and shortness encourage the sick to do their duty? It is a question worth considering.

The late Rev. T. T. Carter very pertinently wrote: "It is, I suppose, certain that under our present order, very many of our people die uncommunicated, partly because of the difficulty of administering with the service of the Communion of the Sick, partly the suddenness and frequency of the call and not seldom the slackness not unnaturally caused by the sense of the difficulty on the part of the people as well as of the Priest. The more the duty of communicating, and its blessedness and its necessity for life is pressed, the more frequent celebrations become, the greater must be the difficulty, the sadder the practical denial of the heavenly Food."[28]

Sickness is the rector's opportunity, for at that time the heart is more tender and impressible and the spiritual nature more easily aroused. The man who in health was neglectful or irregular

[28] *The Church Eclectic,* August 1885, p. 406.

about the reception of the Holy Communion, in the hour of sickness may try to redeem the past by remembering his Communion vows. Give him the chance, and help him on his way to a higher spiritual conception of his duty toward Christ, by the facility with which you as his Priest can administer the Blessed Sacrament to him. No plea of weakness, no excuse of recurring pain, no bodily ailment can suffice to debar him from the few moments required to receive the Reserved Sacrament. Surely in face of the declaration of Christ that "except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," we should never allow any extremity of sickness to cut us off from the holy Gifts of Life.

RESERVATION AND HOSPITAL WORK.

ERY strong reasons can be urged for the use of Reservation for the sick in hospitals. There are many objections that militate against resorting to the longer service. The crowded condition of some of the wards, and the lack of privacy, make the Reserved Communion almost a necessity. This form of administering has especially the approval of physicians. The rector of a New York parish writes: "As a matter of convenience a conservative Church neighbor of mine reserves the Blessed Sacrament occasionally and communicates persons who cannot attend the regular celebration of the Holy Eucharist. He also carries it to the sick. The warden of another parish told me it was the most practical method of administering the Holy Communion to the sick.

He is a doctor, who had contracted diphtheria. A Priest celebrated for him, and while he appreciated this very much, he said that the service completely tired him." The evidence of chaplains in the hospitals, who have had experience in Reservation, must have a great deal of weight. From daily contact with the sick, their opinions grow out of practical reasons. The chaplain of St. Luke's Hospital, Chicago, writes: "Permit me to say that my practice in the hospital is to go directly from the altar to the bedside of the patient, taking the service from 'Ye who do truly and earnestly repent,' etc. Yes, it results in much more frequent and more helpful Communions, for I communicate the sick often now, when I would not think of attempting it if I felt compelled to use the entire service. Not only does it make possible more frequent Communions, but more helpful as well. For patients now find it helpful and restful, whereas they would otherwise probably find it wearying, and consequently not so helpful. One thought more: As things go these days the irreligious and unbelieving doctor stands between the Priest and the patient. He will oppose strenuously the visits of the Priest, if he thinks that the Priest is any way tiresome. I have succeeded in getting on the good side of the fraternity, by erring, if at all, in making too

brief and somewhat to me unsatisfactory visits. Generally speaking, the city doctor would object to the full Communion Service if my experience is common." The extensiveness of the hospital and the wide experience of the chaplain in dealing with many sick cases, are valued factors telling in favor of Reservation. Perhaps in all the land there is no larger institution and none more splendidly equipped than St. Luke's Hospital on Cathedral Heights, New York City. The chaplain writes: "We do reserve the Sacrament for the sick in this hospital and find that it is thoroughly understood and appreciated by those to whom it is given. The Reserved Sacrament is very necessary in a place of this kind, where we are called upon at any hour of the day and night, to administer it, and under circumstances that often do not admit of a reverent celebration."

This is weighty testimony, coming from so responsible a source. In the case of widespread sickness, Reservation must be regarded as a necessity for both parishes and hospitals. The Rt. Rev. Thomas F. Gailor, the Bishop of Tennessee, in a note to the author, written from Memphis, says: "In the great epidemics of 1878 and 1879 in this city, all the four parishes then organized, practised Reservation and would do so again." Like permission was given during the prevalence

of cholera in England, by Archbishop Longley at Leeds, and Bishop Wilberforce at Oxford. Our chaplains in hospitals, from their constant attendance upon the sick, have opportunities of Reservation which do not come so readily in private houses where they are more or less hampered by the often misguided influence of the immediate relatives or friends of the sick. Every Priest has had the experience of a certain rector who writes: "I find it impossible to minister to one of my communicants, just because the physician and the nurse judged any bedside ministrations unwise. And yet this same person is perfectly conscious and sees her husband and son for a short time at least every day." This provoking condition of things does not fall so frequently to the lot of the chaplain for he has a larger and more frequent control of the sick.

Statistics are often very convincing and much stronger than the most elaborate arguments. A chaplain in New York City writes: "During the nine months previous to my coming to this hospital, when the Holy Communion was not reserved for the sick, there is only one private celebration reported, while during the first year of Reservation, 557 persons received either before death or an operation. I could not do my work without

having the Sacrament ready for those who are hungry for it."

All our communicants need a more generous conception of the benefits of the Holy Communion. If Reservation and the revival of the spiritual and primitive custom of anointing the sick will bring larger blessings to the bedside of the invalid, let us earnestly pray that the whole Church may soon have them both.

RESERVATION AND THE BISHOPS.

COULD the clergy go forth on their ministrations to the sick with the blessing and encouragement of their Bishops such as are contained in the words already quoted of the Bishop of Aberdeen, what new life would be given to the private celebrations of the Holy Eucharist! And why should not this be? If Reservation through centuries of use has been a benediction to the Church in Scotland, why should it not be equally good for the Church in England, the Church in America, and in fact for the Church everywhere? If long custom has shown it to be uplifting and spiritualizing to the sick, is not this worth something? The Three Hours' Service for Good Friday, Harvest Home festivals, and other like services are both tolerated and encouraged on the ground of custom

and expediency, though there is not the slightest warrant in Church law for them. Why should not a most hearty approval be given of Reservation, since it does rest upon some show of authority. If that authority is not as distinct and decided as to make it beyond question, as it might be, why not make it so? The effect certainly would be to strengthen the spiritual life of the Church. Some of our Bishops have intimated that Reservation might be attended with abuses. History and experience are decidedly against this position. In Scotland, where it has been in use for centuries both before and after the Reformation, Bishops and Priests unite in telling us that absolutely no cases have existed of a wrong or superstitious use of Reservation. This is high and most assuring evidence. Why not extend the blessing? Why not give to the sick everywhere the opportunities that will lift them more frequently into fellowship with Christ? Never since the Reformation has there gone up a more earnest desire than that uttered by the Church of the present day for the restoration of this ancient custom of Reservation. It means in every sense a spiritual revival. Churchmen universally may well join in the sentiment uttered by another in regard to Reservation:

"Every fair-minded man must come to the

conclusion that, were the Bishops to forbid such a custom, it would be an act almost as cruel as the conduct of a mother who should neglect her infant child, or of a father who should give his son when hungry a stone instead of bread. May God then vouchsafe to our spiritual rulers, first to recognize this pious practice as a living ordinance of the Church; and then to have the courage to say that they recognize it, in spite of the malign influence of a widespread semi-infidelity, which fitly deserves the name, seeing that it uses against sacraments and sacramental ordinances precisely the same kind of arguments which are employed by infidels against the kindred doctrine of the Incarnation."[29]

[29] *Reservation of the Blessed Sacrament for the Sick Lawful*, p. 73.

RESERVATION AND THE REAL PRESENCE.

THE low estimate of the Holy Communion that regards it as nothing more than a memorial had no place either in the worship or the teachings of the primitive Church. This view grew up in later times. It is also a mistaken conclusion to suppose that the doctrine of the Real Presence was something that the Church of England parted with at the time of the Reformation. That Church as distinctly held to the Presence after the Reformation as before. Scores of quotations might be made from English theological writers of that period showing that this was the fact. The men who believed in Reservation in not a few instances were the men who believed in the Real Presence, for Reservation and the Real Presence, have a natural association.

Bishop Ridley writes: "Christ is present in the Mysteries; neither at any time, as Cyprian saith, doth the Divine Majesty abstract Himself from the Divine Mysteries."[30]

Archbishop Cranmer declares his belief in the Presence of Christ in the Holy Eucharist, and dissenting from certain new interpretations, says: "Touching my doctrine of the Sacrament and other my doctrine, of what kind soever it be, I protest it was never in my mind to write, speak, or understand anything contrary to the most holy Word of God, or else against the Holy Catholic Church of Christ, but purely and simply to imitate and teach those things only which I had learned out of the sacred Scriptures, and of the Holy Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned Fathers and Martyrs of the Church."[31]

Christopher Sutton, Prebendary of Westminster, writes: "Consider the Divine wisdom of the Son of God, who, respecting our weakness, hath conveyed unto us His Body and Blood after a divine and spiritual manner, under the form of Bread and Wine."[32]

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[30] *Ridley's Remains*, p. 230.
[31] *Cranmer's Works*, Vol. IV., pp. 126, 127.
[32] *Godly Meditations on the Most Holy Sacrament of the Lord's Supper*, p. 29.

Richard Hooker adds his testimony in the words, "Christ assisting this heavenly Banquet with His personal and true Presence, doth by His own divine power add to the natural substance thereof supernatural efficacy."[33]

Bishop Andrewes writes: "Of the mode of the Presence we define nothing rashly, nor, I add, do we curiously inquire; no more than how the Blood of Christ cleanseth us in our Baptism, no more than how in the Incarnation of Christ the human nature is united in the same person with the Divine."[34]

Bishop Overall, regarded in his day as one of the leading scholars in the English Church, has in his words previously quoted implied his belief in Reservation. In speaking of the Holy Communion, he writes: "In the Sacrament of the Eucharist or the Lord's Supper, the Body and Blood of Christ, and therefore the whole of Christ, is verily and indeed present, and is verily partaken by us, and verily combined with the Sacramental signs, as being not only significative but exhibitory, so that in the Bread duly given and received, the Body of Christ is given and received; in the Wine given and received, the Blood of Christ is given and received; and thus there is a commun-

[33] *Hooker's Works*, Book V.
[34] *Answer to Bellarmine*, p. 11.

ion of the whole of Christ in the Communion of the Sacrament."[35]

Jeremy Taylor, Bishop of Down, writes: "There is a conversion of the elements into Christ's Body, for what, before the consecration, in all senses was bread, is, after consecration, in some sense Christ's Body."[36]

Again he writes: "Shall not the Christian altar be most holy where is present the blessed Body and Blood of the Son of God?"[37]

Cosin, the Bishop of Durham, in 1661, who has shown in his writings a favorable attitude toward Reservation, and who revised, probably in the interests of reverence, the rubric regarding the consumption of the elements, thus writes: "As for us, we all openly profess with St. Bernard, that the Presence of the Body of Christ in the Sacrament is spiritual, and therefore true and real, and with the same Bernard, and all the ancients, we deny that the Body of Christ is carnally either present or given. The thing we willingly admit, but humbly and religiously forbear to inquire the manner."[38]

The Most Rev. John Bramhall, the scholarly

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[35] *Notes on the Catechism.*

[36] *Taylor's Works,* Vol. XI., p. 99.

[37] *Taylor's Works,* Vol. V., p. 315.

[38] *History of Transubstantiation,* p. 53.

Archbishop of Armagh, says: "We find no debates or disputes concerning the Presence of Christ's Body in the Sacrament, and much less concerning the manner of His Presence for the first eight hundred years." He also declares that "No genuine son of the Church of England did ever deny a true Real Presence."[39]

Bishop Bull testifies: "We are not ignorant that the ancient Fathers generally teach that the bread and wine in the Eucharist by or upon the consecration of them do become and are made the Body and Blood of Christ. But we know also, that though they do not all explain themselves in the same way, yet they do all declare their sense to be very dissonant from the doctrine of Transubstantiation."[40]

Bishop Forbes of Edinburgh arrays his opinion with those who "most firmly believe, that the Body and Blood of Christ is truly, really, and substantially present in the Eucharist, and received, but in a manner incomprehensible in respect of human reason and ineffable, known to God alone, and not revealed to us in the Scriptures, not corporal, yet neither in the mind alone, or through faith alone, but in another way, known, as was

[39] *Bramhall's Works*, p. 15.
[40] Answer to Bossuet.

said, to God alone, and to be left to His omnipotence."[41]

Dr. Sparrow, the Bishop of Norwich in 1678, and one of the Commissioners who revised the Prayer Book at the Savoy Conference, and who in his time regarded Reservation favorably, writes: "When the Priest hath said at the delivery of the Sacrament, 'The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life,' the communicant is to answer, 'Amen'; by this 'Amen' professing his faith of the Presence of Christ's Body and Blood in that Sacrament."[42]

Dr. Edward Pelling, the Canon of Westminster in 1683, says, "The Catholic Church of Christ hath in all ages believed a Real Presence of His Body and Blood in the Sacrament, nor do I know any one doctrine of Christianity which hath come unto us with less contradition than this came down from the very days of the Apostles, even to the very times of Berengarius. And so true is this, that the learned know well that the ancients grounded their faith of our real union with Christ upon this principle, because His very Body and

[41] *Concerning the Eucharist,* Vol. I., 7.

[42] *Rationale Upon the Book of Common Prayer,* p. 220.

Blood are really communicated to us by our receiving the Eucharist."[43]

Thomas Ken, in 1685 the Bishop of Bath and Wells, exclaims: "O God Incarnate, how Thou canst give us Thy Flesh to eat, and Thy Blood to drink; how Thy Flesh is meat indeed; how Thou who art in heaven, art present on the Altar, I can by no means explain; but I firmly believe it all, because Thou hast said it, and I firmly rely on Thy love, and on Thy omnipotence to make good Thy word, though the manner of doing it I cannot comprehend."[44]

Bishop Burnet, who has previously been quoted as showing the antiquity of Reservation, says that in the Holy Communion "we assert a Real Presence of the Body and Blood of Christ, but not of His Body as it is now glorified in heaven, but of His Body as it was broken on the cross, when His Blood was shed and separated from it; that is, His death, with the merit and effects of it, we in a visible and federal act offer in this Sacrament to all worthy believers."[45]

It was Wilson, the Bishop of Sodor and Man in 1698, and widely known by his devotional writ-

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[43] *Discourse on the Sacrament of the Lord's Supper*, p. 224.

[44] *Exposition of the Church Catechism.*

[45] *An Exposition of the Thirty-Nine Articles*, pp. 414-415.

ings, who gives us this prayer: "We offer unto Thee, our King and our God, this bread and this cup. We give Thee thanks for these and for all Thy mercies, beseeching Thee to send down Thy Holy Spirit upon this sacrifice, that He may make this bread the Body of Thy Christ, and this cup the Blood of Thy Christ, and that all we who are partakers thereof, may thereby obtain remission of our sins, and all other benefits of His Passion."[46]

The Rev. William Palmer says: "The authorized doctrine of the Church of England during the whole of Edward VI.'s reign was that of the Real Presence in the strongest and most decided sense."[47]

Wheatly, a widely accepted authority, writes: "A Real Presence of the Body and Blood of Christ in the Eucharist is what our Church frequently asserts in this very office of Communion, in her Articles, in her Homilies, and in her Catechism."[48]

The Rt. Rev. E. Harold Browne in his admirable *Exposition of the Thirty-nine Articles,* writes: "We do not believe that we naturally and carnally eat that which is now no longer carnal and natural, but that we spiritually receive

[46] *Sacra Privata,* p. 79.

[47] *Treatise on the Church,* Vol. I. p. 511.

[48] *A Rational Illustration of the Book of Common Prayer,* p. 323.

Christ's spiritual Body in our souls, and spiritually drink His life-giving Blood with the lips of our spirit."[49]

While all these authorities do not express themselves as favoring Reservation, goodly numbers of the names are on the side of that primitive custom. It is significant how often the teachings of Reservation and the Real Presence are found together. The quotations might go on multiplying themselves from the writings of the best English minds, showing how completely the Church of England was committed to the doctrine of the Real Presence after the Reformation as she was in pre-Reformation times. The difference in the two periods was that after the Reformation she held it in a purer form and without any attempted explanation. It is still the faith of the Church. None too sweeping are the words of Dr. Thirlwall when he says: "I think there can hardly be any description of the Real Presence, which in some sense or other is universally allowed, that would not be found to be authorized by the language of eminent divines of our Church."[50]

The late Rev. Dr. De Koven voiced the convictions of thousands of the laity and clergy of

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[49] *An Exposition of the Thirty-Nine Articles, pp.* 414-415.

[50] *Charge Delivered by the Bishop of St. David's,* in 1866, p. 98.

this land, when in 1874 he said before the General Convention, "I hold that Christ is in sacramental union with the consecrated Elements, and that Presence is called 'Real,' to show that it is not a mere figurative or spiritual Presence; and the Presence is called 'spiritual' to show that it is not a physical or carnal or corporeal Presence. Having made these negative definitions, I hold that Christ has ascended into the heavens, and is set down on the right hand of the throne of God. I hold that around Him are the angels and the powers and the principalities, the cherubim and seraphim, and that the eternal King ever ascends; and I also hold that He is present in the Elements in this way of sacramental union; and how both are true I cannot tell. I believe the one and I believe the other just as I believe in God's predestination and man's free will, and am neither a Calvinist nor an Arminian, because I accept both sides of the truth."

RESERVATION AND ADORATION.

WHEREVER Christ is, He is to be adored. A natural sequence to the belief in the Real Presence, is adoration. The two belong together. It seems inconsistent to hold to the one, and not to the other. The voice of antiquity is very decided concerning these twin truths. St. Cyril in the fourth century in his Catechetical Lectures says, "After having partaken of the Body of Christ, approach also to the cup of His Blood, not stretching forth thine hands, but bending and saying, in the way of adoration and religious ceremonial, Amen; be thou hallowed also by partaking of the Blood of Christ." Again he writes, "Approaching, therefore, come not with thy wrists extended or thy fingers open, but make thy left hand as if a throne for thy right, which is on the eve of re-

ceiving a King. And having hallowed thy palm, receive the Body of Christ, saying after it, Amen."[51] St. Ambrose, writing about the year 381 and commenting on the words of the 118th Psalm, says: "Where His Body is, there is Christ." Again, in his interpretation of the words "Adore His footstool," in the 99th Psalm, he writes: "By the footstool the earth is understood, and by the earth the Flesh of Christ, which to this day we adore in the Mysteries and which the Apostles did adore in the Lord Jesus."[52] St. Augustine later endorses and supports this interpretation when he says of Christ, "He took upon Him earth from earth; because flesh is from earth, and He received flesh from the flesh of Mary. And because He walked here in very Flesh and gave that very Flesh to us to eat for our salvation—and no one eateth that Flesh unless he hath first worshipped—we have found out in what sense such a footstool of our Lord may be worshipped; and not only that we sin not in worshipping it, but that we sin in not worshipping."[53] St. Optatus says, "What is the Altar but the throne of the Body and Blood of Christ?"[54] St. Gregory Nazianzum

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[51] *Catechetical Lectures,* XXIII., p. 21.
[52] *Of the Holy Spirit,* Book III., p. 11.
[53] *Exposition of the Ninety-ninth Psalm.*
[54] *Concerning Schism,* VI.. 90.

writes of his sister, Gorgonia, who "falls in faith before the Altar and calls upon Him who is honored thereupon."[55]

In the fifth century Theodoret, in speaking of the Elements, says: "For it is untrue that after consecration the mystical symbols depart out of their proper nature; remaining as they do in their former substance and figure and form, and being visible and tangible just as they were before. But the inward sense perceives them as being simply what they have become, and so they are the objects of faith, and are adored, as being those very things which they are believed to be."[56]

St. Chrysostom declared, "If we come with faith, we shall certainly see Him lying upon the manger; for this table takes the place of the manger. For here also will lie the Body of the Lord, not in swaddling bands as then, but wrapt all around with the Holy Spirit. The initiated know what I mean. And the Magi, indeed, did no more than worship; but if thou draw near with a pure conscience, we will allow thee to take It also and to go thy way home."[57]

In the same strain St. Proclus exclaims: "Instead of the manger let us fall down before the

[55] *Orat.* VIII., C. 18, p. 229.
[56] *Eranistes,* Dial. II. to IV. 126.
[57] *De St. Philogon,* V. 509.

Altar; instead of the Babe, let us embrace the Bread blessed through the Babe."[58]

St. Nilus, in speaking of the blessedness of the Holy Eucharist, says: "It is the Flesh of God, Flesh venerable, and adorable, and life-giving."[59]

The testimony of the early Church on this point was perpetuated through after centuries. There is no evidence that the Church of England parted with adoration or protested against it, at the time of the Reformation. The truth doubtless is, that the belief in adoration was somewhat obscured by the reaction that took place from the doctrine of Transubstantiation. But the condemnation of the latter did not mean nor include the condemnation of the former. So far was this from being the case that directly after the accomplishment of the Reformation, men who were distinguished for their sound learning, freely expressed themselves favorably concerning adoration. Bishop Ridley writes, "We worship, I confess, the same true Lord and Saviour of the world, which the wise men worshipped in the manger; howbeit, we do it in a mystery, and in the Sacrament of the Lord's Supper, and that in spiritual liberty, not in carnal servitude."[60] Dr. Donne,

[58] *Orat.* 17, p. 669.

[59] *Epistle* 39.

[60] *Remains,* p. 227.

the Dean of St. Paul's Cathedral in 1624, says in a sermon, "This Sacrament of the Body and Blood of our Saviour, Luther calls safely, venerable and adorable, for certainly whatsoever that is which we see, that which we receive is to be adored, for we receive Christ."[61] In the Scottish Canons of 1636, "It is ordained that the Holy Sacrament of the Lord's Supper be received with the bowing of the knee to testify the devotion and thankfulness of the receivers for that most excellent gift." Thorndike commends kneeling as "that bodily gesture which professedly signifieth the honor of God tendered to Christ spiritually present in the Eucharist."[62] The same writer also says, "It is the duty of every Christian to know our Lord Christ as God subsisting in human flesh, whether by professing Him as such or by praying to Him as such, or by using any bodily gesture, which, by the custom of them that frequent it, may serve to signify that indeed he takes Him for such, which gesture is outwardly that worship of the heart which inwardly commands it."[63] That he distinctly accepted and included Eucharistic adoration is evident in the plain and unmistakable words, "I suppose that the Body and Blood of Christ may be

[61] *Sermon* 68, p. 693.
[62] *Laws of the Church,* Book III. pp. 1-10.
[63] *Reformation of the Church of England,* Vol. V., p. 542.

adored wheresoever they are, and must be adored by a good Christian, where the custom of the Church which a Christian is obliged to communicate with requires it." Bishop Andrewes says: "We believe in a true Presence no less than you. The King acknowledges that Christ is truly present and truly to be adored in the Sacrament."[64] Jeremy Taylor exclaims: "Place thyself upon thy knees in the devoutest and humblest posture of worshippers, and think not much in the lowest manner to worship the King of men and angels, the Lord of heaven and earth, the great lover of souls, and the Saviour of the body, Him whom all the angels of God worship, Him whom thou confessest worthy of all, and whom all the world shall adore, and before whom they shall tremble at the day of judgment. For if Christ be not there after a peculiar manner, whom or whose body do we receive? But if He be present, not in mystery only, but in blessing also, why do we not worship? But all the Christians always did so from time immemorial."[65] Bishop Sparrow says of the Holy Eucharist: "It is to be given to the people kneeling, for a sin it is not to adore when we received the Sacrament."[66] The same Bishop also argues that the rendering

[64] *Andrewes' Works,* Vol. V., p. 67.

[65] *Worthy Communicant,* Vol. VIII., p. 225.

[66] *Rationale upon the Common Prayer,* p. 236.

of the *Gloria in Excelsis* is an act of Eucharistic adoration. On this point he says: "Then we say or sing the angelic hymn, Glory be to God on high, etc., wherein the ecclesiastical hierarchy does admirably imitate the heavenly, singing this at the Sacrament of His Body which the angels did at the birth of His body. And good reason there is to sing this for Christ's being made one with us in the Sacrament, as for His being made one of us at His birth. And if ever we be fit to sing this angels' song it is when we draw nearest to the estate of angels, namely, at the receiving of the Sacrament."[67]

The motives that actuate us to adoration are most tender and affectionate, such as bind us to Christ as our elder Brother. This thought has been beautifully expressed by the Rev. John Keble when he writes: "It is as impossible for devout faith contemplating Christ in this Sacrament, not to adore Him, as it is for a loving mother, looking earnestly at her child, not to love it. The mother's consciousness of her love and her outward manifestations of it may vary; scruples, interruptions, bewilderments may occur; but there it is in her heart, you cannot suppress it. So must there be special adoration and worship in the heart of everyone seriously believing a special,

[67] *Rationale upon the Common Prayer*, p. 226.

mysterious Presence of Christ, God and Man expressed by the words 'This is My Body.' "[68] This devotional and tender side of adoration is brought out very decidedly in the hymns we sing, many of which express the comforting and sustaining doctrines of our faith. In the collection known as *Hymns, Ancient and Modern,* there are several of this class. As an example, take the hymn worded,

"Thee we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be;
Both flesh and spirit at Thy Presence fail,
Yet here Thy Presence we devoutly hail."

And another reads:

"O God, unseen yet ever near,
Thy Presence may we feel;
And, thus inspired with holy fear,
Before Thine Altar kneel."

In the second verse of the hymn beginning, "Lord, enthroned in heavenly splendor," we have these lines:

"Here our humblest homage pay we;
Here in loving reverence bow;
Here for faith's discernment pray we,
Lest we fail to know Thee now.
Alleluia,
Thou art here, we ask not how."

The last verse of the hymn "Victim Divine, Thy grace we claim," contains this sentiment:

[68] *Eucharistical Adoration,* p. 2.

"We need not now go up to Heav'n
To bring the long-sought Saviour down;
Thou art to all that seek Thee given,
Thou dost e'en now Thy banquet crown;
To every faithful soul appear,
And show Thy Real Presence here."

The hymn that begins, "Hail, Body true of Mary born," has this verse:

"Still Thou art there amidst us, Lord, unchangedly the same,
When at Thy board with one accord Thy promises we claim,
But lo! the way Thou com'st to-day is one where bread and wine
Conceal the Presence they convey, both human and Divine."

In the *Hymnal* of the American Church we find the same thought repeated. The hymn, "Draw nigh and take the Body of the Lord," has, in conclusion, these two lines:

"Alpha and Omega, to whom shall bow
All nations at the doom, is with us now."

Still more to the point, we have in the last verse of the hymn, "O Bread of Life from heaven," these words:

"Jesu, this feast receiving,
Thy word of truth believing,
We Thee unseen adore;
Grant, when the veil is rended,
That we, to heaven ascended,
May see Thee evermore."

What we so devoutly sing with our lips, we

should as firmly believe with our hearts. The prayers of our hymns should be as real as the devotions we say on our bended knees.

The Reservation of the Sacrament, if rightly appreciated, should tend to quicken the reverence of a congregation. Such has been the experience of the writer. A few days after the Sacred Elements had been placed on the High Altar, there was a meeting of the Sunday School teachers, in which a generous sum was contributed toward building a parish house, as it was thought inexpedient for the Sunday School to meet in the church. The project was thus splendidly stimulated and in a short time the present useful and practical parish house became a reality. So much for the good that came to us through Reservation. Before this, the business meetings of missionary societies, the Brotherhood of St. Andrew, and other parochial organizations, were held in the church, but now they are relegated to their proper place, in the parish house, and a greater air of sanctity pervades the church, where the sacred Mysteries are offered. Now there is a deeper meaning in the words "Reverence My Sanctuary." Of course, it is taken for granted that a congregation receive the plainest instruction, that the Reservation is for the sick. The red light that burns before the Reserved Sacrament should remind

the congregation of their mortality and that ere long priestly hands may be ministering by their sick-beds. Thus the Reservation may be a perpetual monitor of the certainty of sickness and death. The congregation should also be faithfully instructed that the adoration they offer is not to be paid to the Sacrament but to Christ. This is a distinction that cannot be too plainly enforced. The English clergy of the seventeenth century were most emphatic on this point. Thus Archbishop Bramhall, in his *Schism Guarded,* in speaking of the members of the Greek Church, says: "They adore Christ in the use of the Sacrament, so do we; they do not adore the Sacrament, no more do we." Bishop Andrewes expresses himself in the same way when he says: "We also with Ambrose, adore the Flesh of Christ in the Mysteries; and not *It,* but Him who is worshipped on the Altar."[69] With decided emphasis, Dr. Pusey says: "We do not adore the Sacrament; as, when He was upon the earth, we should not have adored His raiment, even although the touch of it conveyed the hidden virtue from Him, the Source of life and healing. But Himself, wheresoever or howsoever He is present, we are bound to

[69] *Andrewes' Works,* Vol. V., p. 67.

adore."[70] With these restrictions we believe that adoration is in harmony with the spirit of the Church through the early centuries. The whole subject is expressed in the words of the Rev. John Keble, who says: "Writers of high credit in the fourth and fifth centuries affirm it to have been the custom of the whole Church in their time to worship in the Eucharist the Flesh which Christ took of the Virgin Mary. They mention it as a primitive, universal tradition. They account for it by the Incarnation, and by the Real Spiritual Presence in the Sacrament. The Christian world, during the whole time of which that worship is affirmed, had with one voice, both in Church and out of Church, been declaring its faith in such a Presence, as no man could believe without adoring."[71]

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[70] *The Real Presence, the Doctrine of the English Church,* p. 336.

[71] *Eucharistical Adoration,* p. vi. of Preface.

RESERVATION AND CHURCH UNITY.

IT HAS been several years since the overture for Church Unity, based on the Lambeth Conference, was issued in England and this country to the various divided and sub-divided ranks of modern Christendom. It was thought well for the Church to put herself on record and so present the conditions of unity that the many denominations about us, might be confronted with what we regard as the essentials to a general coming together. There were many high hopes built upon this effort, and many minds saw a glowing picture before them of a united Christian family, and a realization in some sense, of an answer to the prayer of Christ, that we might all be one. But the waiting years have brought no response and to all intents and purposes our Quadrilateral has produced no ac-

tion. But in the nature of circumstances, how could we expect any other result, for the things that we esteem as essentials, ultra-Protestantism scarcely attaches any importance to whatever. We set great stress upon an historic Episcopate, historic Sacraments, and all that constitutes an historic Church. But the numerous denominations around us, set next to no value upon historic things. As these bodies originated at the time of the English or German Reformation, or later, they possess no primitive history of their own, and naturally enough do not think the historic of any account. They regard Apostolic Succession as a figment, and in no sense an essential to the validity of the ministry. Antiquity has no attraction in the esteem of these denominations, and they rather pride themselves in having what they call an up-to-date religion. They look upon institutional religion as unnecessary, and the Church which Christ founded as purely internal, consisting of emotions, impressions, and states of feeling. They rely much upon the Saviour's words, "Behold the Kingdom of God is within you." This is very true, but it is only one phase of that kingdom. There is another view of that same kingdom as it is seen and known of men. These bodies have no conception of an outward visible Church governed by appointed officials

from the time of the Apostles. They build upon the Bible and utter the old cry, "The Bible and the Bible only for Protestants." They are not moved by the fact that the Church is older than the Bible, and is the final appeal, as to what is the truth of Holy Scripture. In these days of the free handling of the Bible and the false conclusions that are drawn from it by biased minds, how little there is left that the denominations can cling to, for with the Bible gone or mutilated, they have nothing to which they can anchor. The destructive criticisms that have minced up the Bible have landed some ultra-Protestants in the region of individualism and rationalism. How vain to seek Church unity amid these chaotic conditions that are arrayed against us, rather than associated with us. How long and well-nigh useless to try to train these bodies in the first principles of unity when they regard these as in no way essential. The task seems hopeless to bring together things that are unlike and divergent. Why not turn to the historic Churches that already hold to the essentials that we regard as priceless. There we have a common ground of unity and the conditions already existing that we have formulated in our overture. Through kindly efforts the Greek and English Churches have already been brought into friendly intercourse. Why not emphasize and

encourage every effort looking toward unity with the powerful Eastern Church? At the celebration at Kieff in 1888 of the nine hundredth anniversary of the conversion of Russia to Christianity, the letter of the Archbishop of Canterbury in congratulation, produced a most friendly feeling, and the reply of Plato, the Metropolitan of Kieff, expressed in no mistaken language the desire for the reunion of Anglican and Russian Churches. He said in part: "I entirely agree with you that the Russian and English Churches have the common foes of which you speak in your letter to me, and that we ought, together with you, to contend against them, mutually encouraging and supporting one another; but for this it is indispensable that your and our Churches should enter into a more complete spiritual union with one another. Our Church sincerely desires such an union, for at each one of her services she entreats the Lord 'for the peace of all the world, for the welfare of the holy Churches of God, and for the union of them all,' but if you also, as appears from your letter, desire that we may be one with you in the bonds of the Gospel, I beg you to communicate to me distinctly and definitely upon what conditions you consider the union of your and our Churches would be possible." Surely nothing could be more cordial and responsive than

this. Mr. W. J. Birkbeck, who has gone several times to Russia and interviewed the Church authorities there, and who has done more for the union of the English and the Eastern Churches than any other living layman, says: "The question of the reunion of Christendom is ever coming more and more to the front, and the Russian Church, quite apart from the other Orthodox Eastern Churches which are in full communion with her, is by far the most important national Church now existing; and, indeed, next to the Roman Church, is the largest Christian body on the world's surface at the present time. It must be patent to all intelligent observers—and it is well known that no one appreciates the fact better than Leo XIII. himself —that the reunion of Christendom will not be brought about without her."[72]

The Lambeth Conference in 1888, set forth the following declaration:

"That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be, in course of

[72] *Russia and the English Church,* Vol. I., p. 53 of Introduction.

time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their communion."

Reservation for the sick has existed in the Eastern Church through the centuries of her history. It has been sustained in its primitive simplicity and used legitimately for communicating the sick. It has not degenerated into a spectacle or ministered to an extreme and erroneous worship. Should this Church throughout restore Reservation for the sick and the dying, it would be one more step toward unity with the Greek Church. In this light, is not the step worth taking, for it would be of two-fold value, first to our sick, and secondly a fresh and assuring attitude toward the unity that Christ desired?

THE ADMINISTRATION OF THE RESERVED COMMUNION TO THE SICK.

HAT the Prayer Book allows considerable latitude in the ministrations at the bedside, is evidenced from the following rubric:

"When the sick person is visited and receiveth the Holy Communion all at one time, then the Minister for more expedition, shall cut off the form of Visitation at the Psalm, and go straight to the Communion."

If for good reasons brevity is desired, the priest can begin with the Apostles' Creed, followed by the General Confession from the Holy Communion office, and the Absolution. The administration of the already consecrated Bread and Wine should be the next order. Then may come the Thanksgiving prayer, "Almighty and everlasting

God, we most heartily thank Thee," etc. The service may be concluded with the words, "Unto God's gracious mercy and protection we commit thee," etc. In cases of great weakness, when life seems to be ebbing away, the mingled Elements may be given, with the words, "The Body and Blood of our Lord Jesus Christ preserve thy body and soul, unto everlasting life." This method by intinction is the practice of the Greek Church. In a very extreme condition, where there is great difficulty in swallowing and it becomes a question whether the Communion can be received at all, it may be given under one kind, as there is ancient authority for this. The Rev. J. W. Kempe writes: "It is desirable to administer Communion under both kinds, wherever practicable, in order that the faithful may participate in the more abundant fruits of this Holy Sacrament; while at the same time it is legitimate to administer the same under either kind in exceptional cases, so that all graces necessary to salvation may be conveyed to all who devoutly desire to receive this heavenly food."[73] No hard and fast rules can be given for such cases, for they are all influenced by circumstances and surroundings. Each Priest must use his own judgment, and do what seems to

[73] *Reservation of the Blessed Sacrament*, p. 116.

him best for the comfort and consolation of those drawing near the close of life.

PRAYERS RELATING TO RESERVATION.

FOR THE INCREASE OF RESERVATION.

LMIGHTY GOD, who didst give Thine only Son to be a propitiation for the sins of the world, by His death on the Cross; We beseech Thee to hasten the time when there shall be restored to all the Altars of Thy Church the Reservation of the Blessed Sacrament of the Body and Blood of Christ, that thereby the sick may be brought more frequently near Thyself, their faith be strengthened, holy mysteries exalted, sacramental truth and reverence be increased, and Thy kingdom enlarged; through Jesus Christ our Lord. Amen.

FOR A SENSE OF THE SHORTNESS OF LIFE.

O merciful God and loving Father, give me, I beseech Thee a sense of the shortness of life and

the certainty of death. May the Reserved Sacrament be a reminder to me that the time is coming when I must face my last sickness and receive the last ministrations of the Church. Keep alive within me this solemn reflection and may its influence be seen in carefulness of living and in complete consecration to Thee and to Thy service; through Jesus Christ our Lord. Amen.

FOR EUCHARIST FAITH.

O God, whom to know aright, is life eternal; We beseech Thee to grant to Thy people everywhere a larger faith in the Blessed Sacrament of the Altar. Help us to feel that any neglect of it, is a neglect of Thee, and that any indifference toward it, is an indifference toward Thy Divine Majesty. May none of life's pleasures, none of its commercial engagements, none of its domestic concerns, none of its preoccupations whatsoever, stand between us and our duty to meet Thee at the Altar. May we begin the day there, in Thy Presence and go forth to our several callings with renewed and refreshed minds and hearts. So by our love for Thee, quickened at the Altar of Thy grace, may we daily grow in the uplifting life, until in Thy good time we shall eat the heavenly Manna, and drink the new Wine of Thy glorious Kingdom; through Him who loved us and gave

Himself for us, Thy Son, Jesus Christ our Lord. Amen.

FOR REVERENCE.

Blessed Lord God, who didst make the Temple of old glorious with the light of Thy Majesty, and hast in these latter days made Thy Church also glorious by the Presence of Thy Christ; I pray Thee to give me a true sense of reverence, that I may enter Thy holy House with awe, humility, and becoming attitude of body. Help me to feel that Thou art there, and that I should shut out all worldly things. Kneeling in Thy Presence, may I get supplies of spiritual sustenance that shall prepare me to meet every temptation, to overcome every sin, and finally to triumph over death; through Him who is the Resurrection and the Life our Lord and Saviour, Jesus Christ. Amen.

FOR NEARNESS TO CHRIST.

Ever gracious Saviour, bring me, I entreat Thee, nearer to Thyself, nearer in meditation, nearer in prayer and nearer in adoration. Communicate Thyself to me in the Blessed Eucharist of Thy love, that Thy Body may be my meat indeed and Thy Blood may be my drink indeed, unto the life immortal, where Thou with the Father and the Blessed Spirit shall receive all the praise: world without end. Amen.

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